

The Congregational Church.
ITS CHARACTER, PHILOSOPHY, AND HISTORY IN THE
UNITED STATES.

Here we see at least, the kind of stuff our New England Puritans were made of. They were men who loved liberty—men who would resist, did resist, and taught others to resist, every kind and degree of despotism, both civil and ecclesiastical, and particularly the latter, from which they had suffered. As the church of England was precise on the efficacy of sacraments, they took a step the other way—ordained men themselves, baptized men themselves, preached themselves. They were independent—they were of-hand men—they dispensed the ceremony and much circumstance that attended the English establishment. They were men who valued everything according to its use. "Of what use is it?" is still the question of a genuine New Englander. Antiquity went for nothing. They despised the government by the church of bishops, and ran right off into a spiritual democracy, which incessantly became the order of the day on other subjects. Everything in the church was decided by vote of the whole, or by committee of the whole house. The same principle was carried into politics. So far as their influence extended, they infused this element into the masses, where it leavened to a very great extent the substance of society.

In 1629 two ordained ministers came from England, who had received orders if the national church. These were immediately located. Churches were planted at Plymouth, Salem, Charlestown, Duxbury, and other places, and soon spread over the whole of New England. About 1635 all the congregational churches consented to a plan of union, by which, like so many young republics in a general federation, they greatly strengthened the nonconformational interest.

The New England Congregationalists were no mean conductors, in our own revolutionary struggle, stinging, as they were, with a sense of persecution. The men, themselves, were sturdy, impatient, responsive, rising from the ranks to the front to equality of vote—provoked by the Stamp act, and going without their tea—it was not to be supposed they would be idle in the business. We might go over the history of the American patriots for the last few centuries, and we should find a few more or nearly all, imbued with the Puritanic principle. The spirit of republicanism is predominant, and in fact inherent, in the system. It preserved the independence of the Swiss, who, at the time of the Congress of Geneva, it conferred the States of Switzerland, and made Geneva the very heart and fountain of practical republicanism; it combined the States of Protestant Germany, to which it threatened restoration by the Emperor and the Pope; it restored the united provinces of the Netherlands, when they threw off the yoke of Philip II; it inspired the Huguenots of France, that Villars says, "has soon made the monarchies tremble, and has been the ruin of the monarchy;" it created the Commonwealth of England on the tyranny and despotism of the Stuarts; originated all those principles of liberty and reform which are still at work, gradually transforming the constitution of the world; it gave birth to that spirit of independence which is gone out, and going out, into all the nations of the earth where monarchies are found, to revolutionize the one and overthrow the other, the spirit of the age. In one word, the grand root from which our modern European history branches out. This is Puritanism; and in all this glory, Congregationalism has a part.

The Congregational churches either enlarged its opinion, or turned into a very accommodating creature, gifted with an elastic conscience. The fathers, when in England, cried out and protested against the iniquity of an established Church; they then cry out for a speech for interfering with the rights of the people, and the rights of the people, heading the people, as judges, appropriating the

On the subject of slavery they have been much disturbed; and this uneasiness has been promoted by their constant intercourse with English Congregationalists, between whom the tie is closer than with most other bodies. They have not divided, because they were never united in anything like a party. They are, however, divided into a great number of associations or churches, but consist of no independent republics. Those in the North are uncompromising, and subjects of the higher law, which they deny that any human law can supersede or set aside. Those in the South prefer the lower law. The Northern Congregationalists denied the authority of any legislative assembly, and they regarded as an outrage, the right of humanity, an insult to the moral sense of the nation, and a social

authorities, experience behind the reformation, and down to the present time, a valuable account of upwards of forty of which he had, in the course of his researches, found published in *Dublin Review*, referring to the destruction of the monks' grave account of the destruction of cells of MSS., all those decorated by illumination or colors having been specially considered apostolical and detestable. The lectures, those for the ensuing season were announced, comprising, for the months of January and February, one on "The Agreement of Religion and Religion," and the History of Penitence, and the Future of the United States, and the changes, by James A. McMaster, of New York; "Papal Aggression," by Rev. John Byrne, of Mass. The proceeds to be devoted, as usual, to the Hospital of St. Vincent, and the St. Vincent's, under the charge of the Sisters of Charity.

Our Philadelphia Correspondence.
PHILADELPHIA, Dec. 17, 18
The Christiana Prisoners—Payment of Defendant's

PHILADELPHIA, Dec. 18, 1851.

Obstructing the Navigation—Anti-Slavery Convention—
Small Pox—Speculation in Jenny Lind Tickets.

The Delaware river is blocked up with ice, and most of our steamboats have laid up for the present. The Steamer started down the river for Smyrna this morning, but was forced to return. The boats of the New York lines have all been withdrawn, and the passengers are now landed in Kensington, at the depot of the Trenton Railroad.

The Anti-Slavery Convention have been in session since yesterday at Sansom street Hall, and there is great rejoicing over the result of the treason trial. This evening addresses will be delivered by the Hon. Mr. Olden and the Rev. Mr. Furness, both of the red hot kind of boldness.

The small pox is quite prevalent in West Philadelphia, and forty cases are now under treatment by the physicians.

The Jenny Lind tickets for the last concert have been bought up speculators, in the expectation of a rush for them, and they are now asking a premium for them above the regular price.

DEATH OF ROBERT DUNLOP, OF ALBANY.—We are by the Albany papers that Robert Dunlop, an old and respected citizen of that place, died on Monday last.—Mr. Dunlop was born in Albany, N. Y., and took up his residence in Albany in 1861. In 1855 he removed to Watervliet, where he has ever since resided engaged in active business. He enjoyed the respect and friendship of all who knew him. He died within a few days of the close of his seventy-sixth year, after a brief illness of a week. He had been prominently identified with most of the important events of the past half century, and was forward during the last forty years; has successfully managed an extensive and complicated business; accumulated a ample fortune, and always maintained the character of a simple, upright, and honest man. He was a member of the Albany Evening Journal.—Few among the many very successful citizens who still linger amongst us would be more or more deserving of our notice and regard than Robert for a long life of active usefulness, and loyalty to his country.—The pleasant odor of a good name.

The Rev. Dr. Plummer of this city, one of the most distinguished of our ministers, has received an invitation to accept the Presidency of Princeton College, and fears are entertained among his congregation here that he may be induced to accept. There are, perhaps, very few persons here who are not acquainted with the Rev. John P. Dennison, for several years pastor of the Catholic (St. Vincent's) church, yesterday, left for Boston to enter on his duties as a professor in St. Charles College.

The 643 Fellows of Baltimore had a convention last night, composed of delegates from all the lodges, relatives and the Knights procession, and the presence of their wives and families.

Dr. J. M. D. O'Brien, of the Baltimore, Md. Order

by imported Sovereign, 3 years old..... 2 with'a.
Time, 8.30 1/2—4m.

Times Day Nov. 28—Three mile heats, purse \$400, en-
closed.

D. Elliott's (T. J. Wells') ch. h. Hilderton,
by Trustee, dam by Munkie John, 5 years
old..... 1
owned by F. Kerner's of New York, by
imported Samson, out of Pinopang, 4 years
old..... 2
J. M. J. Marshall's bay mare, by Wagner, dam
by Bay Bridge, 1 year old..... 3
J. Minier's (J. & E.) ch. h. Waverly, out of
Waverly, out of Miss Bowie, by Leviathan,
three years old..... distanced.
Time, 8:24—4m.

The first heat was won by only a distance of twelve
inches, the second a something more.